

THE WARBLER

AN EDUCATIONAL WEEKLY



Dear Student, Artist, Thinker,

In an age rampant with over-urbanization, few places, let alone entire continents, can rival with the natural wonders found in Africa. L. Douglas Wilder, the first African-American ever elected as governor, once said, “Africa ... is a continent like none other. It has that which is elegantly vast or awfully little.”

Far from where we reside in Alabama — about 8,364 miles away — tower the Giza Pyramids, stomp the final white rhinos remaining on earth, and stoically stand the Abu Simbel Temples. There lie both relics of ancient civilizations and undiscovered wonders, such as the Taita tree hyraxes, a mammal previously unknown to scientists till December 2020.

Africa even possesses one of the seven natural wonders of the world: Victoria Falls. Located on the border of Zambia and Zimbabwe, it is considered the largest waterfall in the world at 1,708 meters wide by 108 meters in height, a white sheet of rushing water that soars higher than the eye can reach through the mist. Those living in the surrounding area of the falls call it *Mosi-oa-Tunya* which means “smoke that thunders.” Because of its grand spray of water constantly misting the air around it, Victoria Falls is also one of the few locations where one can see the unusual phenomenon of a ‘moonbow’ or a lunar rainbow, whose colored streaks takes its light source from the moon instead of the sun.

But even with all of these natural marvels pervading the land, there are many forces working against their lands. There’s poaching of many wild animals, destruction of forested areas, and rampant floods in East Africa due to climate change. Even with preservation efforts such as those done by the Jane Goodall Institute described in an article within this issue, it is proving much more laborious to safeguard these natural phenomena than it takes for those to demolish them.

So, like with anything that is finite, we must cherish and memorialize it in whatever way we can. We hope you enjoy this edition of *the Warbler* and that at least a part of this wonderment and ‘vast elegance’ is captured in these pages.

Julia + APAEP team

“The richness of Africa, culturally, is vast. That’s the challenge that we have to face, because most of the time, people in the western world, their attention span is really narrow.”

ANGELIQUE KIDJO // Beninese singer-songwriter, artist, and activist

OCTOBER 12, 2021

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WORDS INSIDE

FROM “FOUNDING OF LIBERIA, 1847 ...”

commerce | an interchange of goods or commodities, especially on a large scale between different countries or between different parts of the same country

exodus | a going out; a departure or emigration, usually of a large number of people

notion | a conception of or belief about something

FOUND INSIDE “SCIENTISTS FIND ETERNAL NILE ...”

eternal | lasting or existing forever; without end or beginning

tilted | an inclination from the horizontal or vertical; a slant

gradient | the rate of regular ascent or descent change



HISTORY

Founding of Liberia, 1847

HISTORY.STATE.GOV

The founding of Liberia in the early 1800s was motivated by the domestic politics of slavery and race in the United States as well as by U.S. foreign policy interests. In 1816, a group of white Americans founded the American Colonization Society (ACS) to deal with the “problem” of the growing number of free blacks in the United States by resettling them in Africa. The resulting state of Liberia would become the second (after Haiti) black republic in the world at that time.

Prominent Americans such as Henry Clay, Daniel Webster, and John Randolph were among the best known members of ACS. Former President Thomas Jefferson publicly supported the organization’s goals, and President James Madison arranged public funding for the Society. The motives for joining the society were vast as a range of people from abolitionists to slaveholders counted themselves members. On the other hand, many abolitionists, both black and white, ultimately rejected the notion that it was impossible for the races to integrate and therefore did not support the idea of an African-American colony in Africa. Still, the ACS had powerful support and its colonization project gained momentum.

In 1818 the Society sent two representatives to West Africa to find a suitable location for the colony, but they were unable to persuade local tribal leaders to sell any territory. In 1820, 88 free black settlers and 3 society members sailed for Sierra Leone. Before departing they had signed a constitution requiring that an agent of the Society administer the settlement under U.S. laws. They found shelter on Sherbro Island off the west coast of Africa, but many died from malaria. In 1821, a U.S. Navy vessel resumed the search for a place of permanent settlement in what is now Liberia. Once again, the local leaders resisted American attempts to purchase land. This time, the Navy officer in charge, Lieutenant Robert Stockton, coerced a local ruler to sell a strip of land to the Society. The Sherbro Island group moved to this new location and other blacks from the United States joined them. The local tribes continually attacked the new colony and in 1824, the settlers built fortifications for protection. In that same year, the settlement was named Liberia and its capital Monrovia, in honor of President James Monroe who had procured more U.S. Government money for the project.

Other colonization societies sponsored by individual states purchased land and sent settlers to areas near Monrovia. Africans removed from slave ships by the

U.S. Navy after the abolition of the trans-Atlantic slave trade were also put ashore in Liberia. In 1838 most of these settlements, with up to 20,000 people, combined into one organization. The settlers attempted to retain the culture they had brought from the United States and for the most part did not integrate with the native societies. Today, about 5 percent of the population of Liberia is descended from these settlers.



The U.S. Government had provided Liberia some financial support, but Washington expected Monrovia to move toward self-sufficiency. Commerce was the first economic sector to grow in the colony. However, French and British traders continually encroached upon Liberian territory. As it was not a sovereign state, it was hard-pressed to defend its economic interests. The U.S. Government lent some diplomatic support, but Britain and France had territories in West Africa and were better poised to act. As a result, in 1847, Liberia declared independence from the American Colonization Society in order to establish a sovereign state and create its own laws governing commerce.

Despite protests by the affected British companies, London was the first to extend recognition to the new republic, signing a treaty of commerce and friendship with Monrovia in 1848. Because of fears of the impact this might have on the issue of slavery in the United States, Washington did not recognize the nation it had played a role in creating. In the meantime, a mass exodus of African-Americans to Liberia never materialized. Though President Abraham Lincoln was open to promoting the idea, several abolitionists in his cabinet opposed it, some for moral considerations and others for the more practical reason of retaining sufficient labor and military forces for the future. The United States finally established diplomatic relations with Liberia in 1862, and continues to maintain strong ties. ●

“The single story creates stereotypes, and the problem with stereotypes is not that they are untrue, but that they are incomplete. They make one story become the only story.”

CHIMAMANDA
NGOZI ADICHIE //
Nigerian novelist
and feminist

WORD PLAY A Rebus puzzle is a picture representation of a common word or phrase. How the letters/images appear within each box will give you clues to the answer! For example, if you saw the letters “LOOK ULEAP,” you could guess that the phrase is “Look before you leap.” *Answers are on the last page!*



CULTURAL EVENTS

Philly's 43rd Odunde Festival Celebrates African Spirituality and Cultural Connection

BY KYRIE GREENBERG | Whyy.org | June 10, 2018

Ask most Philadelphians to name a holy place and the Schuylkill River is unlikely spring to mind.

But at the Odunde festival in South Philly on Sunday, that tributary of the Delaware became a kind of altar as practitioners of Ifa, a belief system related to the Yoruba religion of Nigeria, processed to the South Street Bridge where about a hundred people gathered to celebrate Osun, the river goddess, as a way to welcome the Yoruba new year.

Mostly wearing white and yellow dresses and tunics, their hair covered by colorful wraps, fedoras, and sunhats, the crowd sang and danced down South Street, led by the rhythm of drums and shekeres — West-African shakers made from gourds. After reciting prayers thanking Osun, small children, alongside grandparents and cousins, were encouraged to drop oranges, flowers, and liquor into the river as an offering for the new year.

“Osun is about family, it’s about your heritage and culture as something to maintain,” said Iya Olakunle Sangofemi Oludina, who described herself as one of the festival’s elders. Oludina is also the chief priest of the Ile Igoke Yoruba Temple of Spiritual Growth in Wilmington, Del.

“The river can change the earth, but very slowly, and that’s what we’re celebrating.”

Oludina remembers Odunde in its early days as a three-day block party. Now in its 43rd year, the week-long festival is one the largest African-American festivals in the country, concluding Sunday with the procession, as well as food, crafts, and musical performances at 23rd and South streets.

This year was its first without founder Lois Fernandez, who died in August 2017 at the age of 81. City officials named the 2300 block of South Street after Fernandez on Saturday.

“She left a legacy,” said Oludina with a smile. “She was very consistent and the epitome of what Odunde is all about.”

The festival is now organized by Fernandez’s daughter, Oshunbumi “Bumi” Fernandez West.

Monica Lyons, of Cheltenham, Pa., has been attending the festival for more than 20 years, and was there on Sunday where she prayed over offerings of cinnamon, champagne, honey, and fruits to thank Osun and ask for her blessings.

“Osun loves anything sweet,” said Lyons who is a

practitioner of Ifa. But, she says, for others who aren’t practicing, the festival gives a place and a name to many cultural traditions trampled by colonialism and the transatlantic slave trade.

“Because we come from so many parts of the world and we were stolen from so many different lands, there are rituals that are being done that we don’t understand why we are doing them,” said Lyons, who brought her teenage son to the procession.

“I used to think, ‘Grandma, why do I have to spin around three times when I go through certain doors? Or why do I have to throw salt over my shoulder?’” Lyons said with a laugh. “But they have a connection that is usually rooted in some spiritual practice.”

Giving offerings to a river was once “seen as witchcraft,” she said.

“It was seen as voodoo, some scary practice, when in actuality it’s about honoring nature,” she said. “I’d much rather see the fruit and flowers in this river than the trash you usually find.”

Lyons attributes the popularity of the Odunde Festival and its once-hidden Afro-spiritual practices to social media.

“People are beginning to understand that they have a place and that it needs to be accepted,” said Lyons.

“The fact that we’re able to share those things widely and to say that ‘I’m in Pennsylvania, doing something that’s happening in Ghana, Nigeria, Cuba, wherever,’” she said. “People are really looking for something to connect to and I think it’s really showing its head now.”

But Oludina says the centerpiece of Odunde is the marketplace, where the smells of West Indian spices mingle with southern fried chicken as vendors selling t-shirts of the TV show “Good Times” stood next to jewelers selling traditional African beaded necklaces.

“In Yoruba culture, it’s where you go to show what you’ve grown and made with pride,” Oludina explained.

“I’m going to Essence (Music) Festival in New Orleans soon and I’m looking for an outfit,” said Karenmay Marshall, a Harrisburg native as she checked out a rack of wax-printed clothing.

“We don’t have anything like this at home, but I’ve already run into so many people I know,” she said of the festival.

“All my friends had to say was, ‘Come to this African-American festival’ and here I am.” ●

“Let no one be fooled by the fact that we may write in English, for we intend to do unheard of things with it.”

CHINUA ACHEBE
// Nigerian novelist,
poet, and critic

MATHEMATICS

Sudoku

#157 PUZZLE NO. 2919883

	2	3						
1			5	9				
					8		2	
	7	6		4				
						7		
5		1						8
	9				7			
	6			3			5	7
		8				4	6	

#158 PUZZLE NO. 6197410

						6		
1								8
	9			2			3	
4					6		1	
	2				4			7
				3				5
8					7	3		
6		7			1			
	5	1	9				8	

©Sudoku.cool

SUDOKU HOW-TO GUIDE

- 1.** Each block, row, and column must contain the numbers 1–9.
- 2.** Sudoku is a game of logic and reasoning, so you should not need to guess.
- 3.** Don't repeat numbers within each block, row, or column.
- 4.** Use the process of elimination to figure out the correct placement of numbers in each box.
- 5.** The answers appear on the last page of this newsletter.

		3	9		1	
5		1			4	
9		7			5	
6		2	5	3	7	
			7			8
7		8			9	3
8		3		1		9
	9		2		6	
4				3		6

What the example will look like solved

2	4	8	3	9	5	7	1	6
5	7	1	6	2	8	3	4	9
9	3	6	7	4	1	5	8	2
6	8	2	5	3	9	1	7	4
3	5	9	1	7	4	6	2	8
7	1	4	8	6	2	9	5	3
8	6	3	4	1	7	2	9	5
1	9	5	2	8	6	4	3	7
4	2	7	9	5	3	8	6	1



“I learned that courage was not the absence of fear, but the triumph over it. The brave man is not he who does not feel afraid, but he who conquers that fear.”

NELSON MANDELA // South African president, revolutionary, and philanthropist

Icons from the Noun Project

Idiom

“Guinea-pig”

Meaning A person or animal who is used as the subject of an experiment.

Origin It isn't at all clear why these cute family pets came to be given their name. They are cavies, not pigs, and they don't originate from Guinea. Both 'guinea' and 'pig' seem to stem from simple, but mistaken, associations. The first record of it (as 'ginny-pig') is in William Harvey's medical textbook *Anatomical exercitations, concerning the generation of living creatures*, 1653.

The 'guinea' part of the name is perplexing. Guinea is in East Africa, but the little rodents are from South America. It could be that the name derives from the 'Guineamen', which were sailing ships that followed a route from the UK to Africa and then on to the Americas.

'Pig' is a little easier to understand. Cavies do at least look somewhat like tiny pigs and that was in the mind of the academics who first gave them a Latin name - *Cavia porcellus*, porcellus meaning 'little pig'.

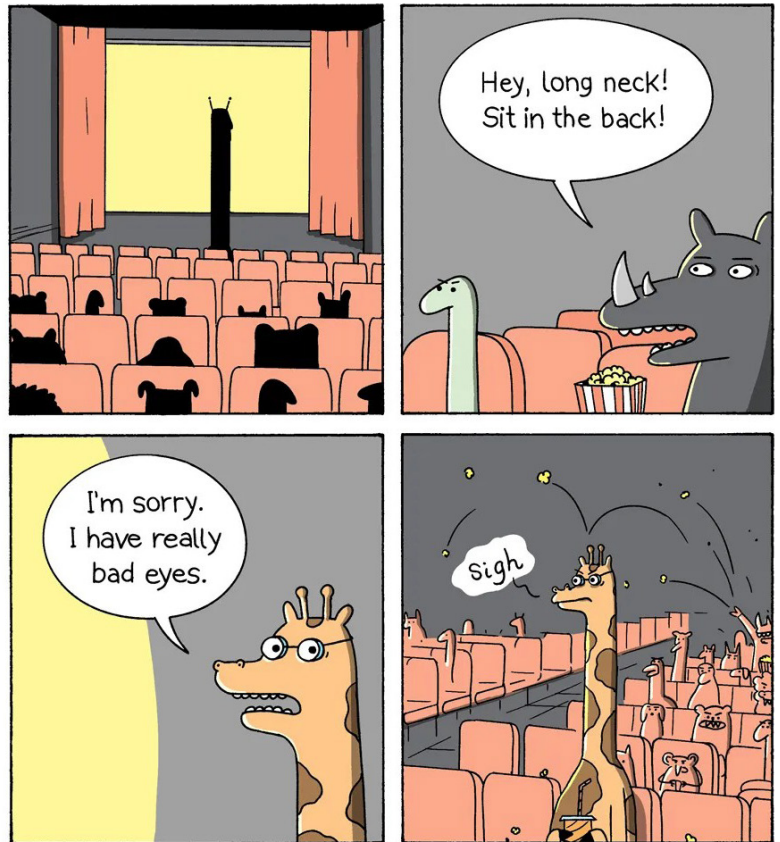
Source: <https://theworldpursuit.com/facts-about-africa/>

It wasn't until the 20th century that the expression was given its current meaning. This was first alluded to by George Bernard Shaw, in *Quintessence of Ibsenism Now Completed*, 1913:

“The... folly which sees in the child nothing more than the vivisector sees in a guinea pig: something to experiment on with a view to rearranging the world.”

Shaw, who was a noted vegetarian and what would now be called an animal liberationist, was referring to the practice of using guinea pigs in scientific experiments. This had been going for some time by 1913. The French chemist Antoine Lavoisier used a guinea pig in an experiment on respiration in 1780.

Source: phrases.org.uk/meanings/guinea-pig.html



War and Peas

DID YOU KNOW?

Rwanda was one of the first countries in the world to **ban plastic bags**.

The **oldest known human remains**, dating from over 200,000 years ago, were unearthed in Ethiopia.

Africa has over **3000 protected natural areas**.

Africa has about 30% of all of Earth's mineral resources, 40% of gold, 60% of cobalt, and 90% of platinum.

The Africa Union is a **55-member federation** consisting of all of Africa's nations.

AFRICA HAS THE **MOST LANGUAGES SPOKEN** ON IT COMPARED TO ANY CONTINENT IN THE WORLD.



AFRICA IS ONE OF THE **MOST BIODIVERSE PLACES** IN THE WORLD WITH LIONS, HYENAS, CHEETAHS, GIRAFFES, GORILLAS, AND CROCODILES.



AFRICA IS THE **HOTTEST CONTINENT ON EARTH**, WITH 60% OF ITS LAND BEING DESERTS.

ART + CULTURE

Ode to Gossips

BY SAFIA ELHILLO

i was mothered by lonely women some
of them wives some of them with

plumes of smoke for husbands all lonely
smelling of onions & milk all mothers

some of them to children some to old names
phantom girls acting out a life only half

a life away instead copper kitchenware
bangles pushed up the arm fingernails rusted

with henna kneading raw meat with salt
with coriander sweating upper lip

in the steam weak tea hair unwound
against the nape my deities each one

sandal slapping against stone heel sandal-
wood & oud bright chiffon spun

about each head coffee in the dowry china
butter biscuits on a painted plate crumbs

suspended in eggshell demitasse & they
begin *i heard people are saying*

i saw it with my own eyes []'s daughter
a scandal she was wearing []

& not wearing [] can you imagine
a shame a shame

Safia Elhillo is a Sudanese-American poet, who utilizes the differences in landscapes and mindsets between these two cultures to draw inspiration in her poems. Elhillo is the author of two books, *The January Children* and *Home Is Not A Country*.

She received the 2016 Sillerman First Book Prize for African Poets and is co-winner of the 2015 Brunel International African Poetry Prize.

WRITING PROMPT

In Elhillo's poem, she expands on the idea of a feeling of familial closeness between women who are not directly related to her. She emphasizes on this idea that family can be found beyond our blood relatives through these experiences and traditions with others. This brings forth the question of what makes a person family either to you or to a fictional character that you create and using Elhillo's idea of a greater family, write a poem, short story, or creative non-fiction essay.



Word Search

O	N	U	N	U	I	S	C	A	N	D	A	L	A
W	P	G	N	O	N	O	M	M	T	W	L	A	C
U	N	C	M	W	I	I	L	B	N	L	H	U	S
H	O	O	B	M	O	N	O	L	L	B	I	C	S
N	M	N	O	O	S	U	O	A	S	I	W	S	A
D	C	N	I	A	M	T	N	E	A	S	P	S	W
M	N	L	T	T	T	O	L	D	N	C	H	D	A
S	O	U	N	R	L	G	E	W	O	U	A	U	R
S	C	T	O	R	N	N	T	S	S	I	N	N	B
M	S	N	H	A	W	L	U	G	G	T	T	R	O
A	L	O	B	E	F	N	N	O	F	S	O	H	E
N	S	M	T	S	R	S	O	T	T	R	M	E	I
R	U	L	A	P	T	S	C	H	I	F	F	O	N
C	O	N	A	F	N	L	P	P	L	U	M	E	S

SCANDAL
MOTHERS

PHANTOM
BISCUITS

BANGLES
PLUMES

RAW
ONION

CHIFFON
UNWOUND



GEOPHYSICS

Scientists Find Eternal Nile To Be More Ancient Than Previously Thought

NEWS.UTEXAS.EDU | November 11, 2019

University of Texas at Austin scientists have found that the Nile River is about six times older than previously thought. Ancient Egyptians considered it to be the source of all life. The steady northward path of the river has nourished the fertile valleys of northeast Africa for millions of years and in doing so, shaped the course of human civilization.

The Nile's unchanging path, however, has been a geologic mystery because long-lived rivers usually move over time. Researchers have cracked the case by linking the river's flow to the movement of rock in the Earth's deep mantle. During their investigation, they found the eternal river to be much older than anyone realized, with the scientists estimating the age of the Nile to be 30 million years — about six times as long as previously thought.

The research found that if it weren't for the mantle movement keeping the river on course, the Nile would have turned west long ago, probably changing the course of history along with it.

"One of the big questions about the Nile is when it originated and why it has persisted for so long," said lead author Claudio Faccenna, a professor at the UT Jackson School of Geosciences. "Our solution is actually quite exciting."

The results should settle a long-running debate about the age of the river and provide evidence that the slow movement of the deep mantle is one of the key forces shaping our Earth's landscape and geological processes. The Earth's mantle is composed of solid rock that flows like a fluid over long periods. Like currents in an ocean, different areas of the mantle have different circulation patterns.

The research team included Jackson School scientists Petar Glisovic, who is now a research collaborator at the University of Quebec; and Thorsten Becker, a professor at the Jackson School and research scientist at its University of Texas Institute for Geophysics, where Faccenna is also a research scientist. Other collaborators include researchers from the University of Florida, the University of Milano-Bicocca, the Geological Survey of Israel and the Hebrew University of Jerusalem.

In the paper, the researchers connected the tilted nature of the Nile's topography to a conveyor belt of mantle rock pushing up against the Ethiopian Highlands in the south and pulling the surface down in the north. From beginning to end, the gentle gradient keeps the Nile on a consistent northward course.



The research involved tracing the geological history of the Nile by studying ancient volcanic rock in the Ethiopian Highlands and correlating it with enormous deposits of river sediment buried under the Nile Delta. After rising dramatically, the Ethiopian Highlands have remained at a similar height for millions of years, which the researchers attribute to the support of the mantle rock from below.

"We know that the high topography of the Ethiopian plateau was formed about 30 million years ago," Becker said.

Until now, however, it was unclear how this topography has been maintained for so long.

The team verified their findings using computer simulations that re-created 40 million years of Earth's plate tectonic activity.

The model showed the arrival of a hot mantle plume that probably led to the outpouring of lava that formed the Ethiopian Highlands while activating a conveyor belt in the mantle that persists to this day. The simulation reproduced changes in the landscape almost exactly as the scientists had expected — including small details in the landscape such as whitewater rapids found along the length of the Nile.

The ability of the model to refine such small details was a big surprise and a significant research finding, said Glisovic.

"I think this technique gives us something we didn't have in the past," he said.

Eric Kirby, a professor at Oregon State University and an expert in uplifting landscapes, said that combining diverse geological data with geophysical modeling was key for the research.

"Without either piece, you wouldn't get such a compelling result," said Kirby, who was not involved in the study.

The team now hopes to apply the technique to other rivers such as the Yangtze and Congo. ●

University of Texas at Austin scientists have found that the Nile River is about six times older than previously thought.

Photo by Nina R.

✎ Edited for space and clarity

NATURE

Jane Goodall on Why We Should Help the Serengeti

Animal-rich region is the “essence of Africa,” famed scientist says.

BY ANDREW KEEGAN | National Geographic | August, 5, 2013

Serengeti National Park in Tanzania is home to the largest migration of land animals on the planet: More than two million mammals roam its 11,500 square miles.

But like so many natural areas in today’s world, the park is threatened by deforestation, poaching, and other concerns.

Primatologist Jane Goodall, renowned for her work with chimpanzees in the Gombe Stream National Park in Tanzania, is now helping to apply lessons learned in the Gombe to the much larger Serengeti park.

In July, her organization, the Jane Goodall Institute (JGI), in partnership with others, launched a project to ensure the future of the Serengeti’s ecosystem, including its vast herds of wildebeests and zebras, and the lions that prey on them.

Why is it important to save the Serengeti? For me, the Serengeti is one of the seven wonders of the world. Nowhere have I felt more strongly the essence of the Africa of my childhood dreams. It is the last intact, fully functioning savanna wilderness ecosystem in the world. Vast herds of zebra and wildebeest migrate north from their calving grounds in the southern part of the ecosystem in February to the [Masai Mara National Reserve] of Kenya for the dry-season months of July and August. The largest herds of savanna elephants in Africa roam its grasslands.

The Serengeti — especially during this migration — gives one a sense of Africa when the world was young. The sheer immensity of the short-grass plains is awe-inspiring. To be surrounded by hundreds of thousands of wildebeests, zebras, and gazelles, stretching as far as the eye can see — and the sounds and the smell — this is the essence of Africa. It stays in your heart forever.

What are the greatest threats to the Serengeti’s survival?

They are numerous. Highly organized international criminals raid the park to harvest ivory from the elephants. Thousands of wildebeests, zebras, and antelopes in both Tanzania and Kenya are killed by local citizens [and put up for] sale at local markets. Other threats include deforestation, demand for grazing land, and over-aggressive expansion of tourism.

The Tanzania National Parks Authority (TANAPA) is increasing its patrols, but it faces a formidable task,

attempting to monitor the vast area encompassed by the greater Serengeti ecosystem.

How are you planning to protect the park? Two parallel initiatives are underway to stem the slaughter of elephants and to establish alternatives for local poachers. In partnership with TANAPA and assisted by a grant from the World Bank, this approach integrates technical and social components. It features advanced satellite-mapping technologies, coordinated by Environmental Systems Research Institute (Esri), and community development and outreach, using methods pioneered by [JGI].

Esri is mapping the Serengeti park and adjacent wildlife management areas using geographic information systems (GIS).

These GIS maps will enable park authority staff to track the movement of the herds and the presence of ivory hunters and other poachers. TANAPA and Esri are also developing a pilot program to identify which aspects of

the data flow are most crucial to ranger patrols as they monitor, [track, and capture] poachers. They are also working on systems to allow data gathered in the field to be transmitted directly to park authorities via mobile devices in real time.

These new technologies are crucial to protect the park, but they are not sufficient. We also need to have the full support of the village communities bordering the Serengeti to ensure the park’s long-term survival.

Besides the agricultural assistance provided to local farmers, we also aim to improve the general health and education of villagers and help them generate more income. All of these programs will work synergistically to relieve pressures on the park from poaching and deforestation. And we know they work because JGI developed and implemented this approach — named TACARE [pronounced “take care”] — in Gombe Stream National Park, where it has proven successful for more than a decade.



Image by
Thomas Fuhrmann,
Wikimedia Commons

How do you win over local communities? Aren't you likely to encounter resistance from villagers? If we were to attempt to impose a plan, we would no doubt face great resistance. But that is not our approach.

When we visit a new community, the very first thing we do is to ask, "What is your greatest need?" Sometimes it is a health issue, or food security, or lack of education. Whatever it is, we respond to that. This flips the usual paradigm — the community now owns the plan. We then help villagers establish a committee to oversee all local projects. This cements the sense of ownership. Our only stipulation is that women must make up at least 50 percent of committee membership. These community committees then must reach consensus before they decide on any issue.

We first developed this approach as part of our work to protect and study chimpanzees in the Gombe Stream National Park, on the shores of Lake Tanganyika. We found that local communities were having an impact on the park on many levels. For example, when food supplies ran low, local people would hunt some animals in the park for bush meat to consume or sell.

To counter this, JGI developed an integrated community-based program that combined conservation, income creation, health, and education. But local communities determined and controlled their own priorities. If, for example, a community reported that its most pressing needs were reducing infant mortality and childhood diseases, we'd supply training for midwives and introduce a simple regimen of childhood inoculations and medications.

We link family planning, which helps women to control the size of their families, to these health programs. The impact of this cannot be overemphasized. It frees women from a cycle of continual pregnancies, allowing them to provide greater care to their smaller families. Over time, smaller families can reduce pressure on available farmland. Smaller families and increased income also mean that more children can go to school, because these families have enough funds to cover fees. With each success, trust grows.

All 37 villages surrounding the Gombe Stream National Park have been functioning well under this system for more than a decade. The program has improved the quality of life of village populations and changed how members of these communities view their relationship with the park. In addition, thousands of acres of hills surrounding the park have been reforested, creating both a buffer zone for the park and income for the farmers.

Are the lessons learned in the Gombe applicable to the Serengeti? We are extremely confident that the programs we developed in the microenvironment of the Gombe can be scaled up and applied

across the greater Serengeti.

Our experience tells us that local communities can become allies in preservation rather than adversaries once they experience direct benefits — in terms of income, education, and health — from a thriving and protected park.

More than [U.S.] \$1 billion a year in tourist dollars pours into the Tanzanian economy annually. These funds can be used, in part, to sustain and preserve the park. The alliance among the Tanzanian government, international agencies, tourist companies, and the Tanzanian villagers who live on the borders of the park can serve to protect and nurture this unique treasure.

The Serengeti is priceless. It is so important that it be there for our great-great-grandchildren — and their great-great-grandchildren — to enjoy, and to serve as a reminder of what the world was like before. ●

● Edited for space and clarity

RANDOM-NEST

The Untold Impact of African Culture on American Culture

DONTAIRA TERRELL | ATLANTA BLACKSTAR | JUNE 3, 2015

The contributions and cultural influences stemming from enslaved Africans have been greatly undermined in the American culture. Africanisms varying from traditional folklore, Southern cuisine to song and dance are not only prevalent in today's society but have a widespread, deep-rooted impact throughout the United States. The examples below are just the tip of the iceberg!



Agriculture | Africans supplied the intense labor, skillfulness, and cultivation of the first rice seeds, successfully introducing and transmitting rice culture into the New World. Stemming back to the 1700s, rice was first introduced from Madagascar to the farming market of South Carolina.



Southern Cuisine | At the time of the trans-Atlantic voyage, black-eyed peas, okra, kidney and lima beans were gathered and collected in Africa for enslaved Africans upon the voyage into the New World. Synonymous with soul food, traditional African dishes and techniques have been perpetuated in American food culture such as deep frying, gumbo, fufu, and millet bread.



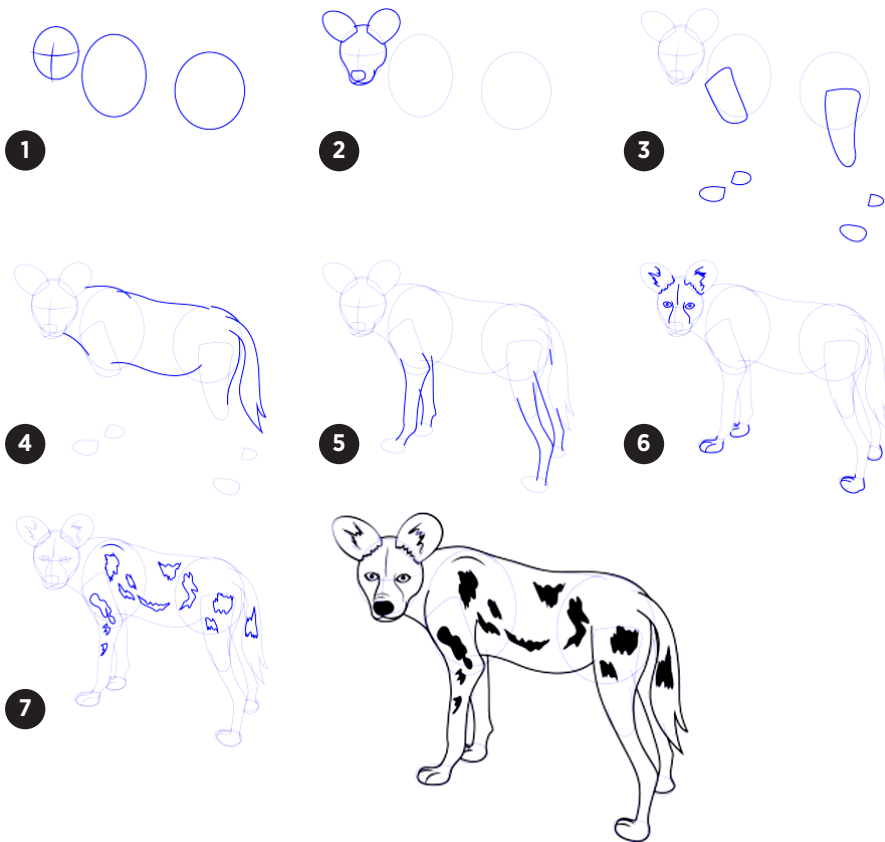
Childhood Stories | Folklores such as Chicken Little, Brer Rabbit, and Brer Fox, were derived from Africa. African stories, fables, and oratory traditions have been embedded into American culture, providing a childhood infrastructure for learning and development through the use of nursery rhymes.



Indigenous Song and Dance | Enslaved Africans were forced to substitute drums with hand clapping and feet tapping. As a result, rhythmic song and dance became a major component of the New World culture, including shuffles, breakdowns, jigs, and the strut. Two of the most notable music forms created by enslaved Africans are spirituals and the blues.

Edited for space and clarity

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WORDS OF ENCOURAGEMENT

The African proverb, "If you are building a house and a nail breaks, do you stop building or change the nail?" is a very profound saying to me because it serves as a reminder that sometimes we can make progress in ourselves despite any circumstances. We always have the capacity to love and be loved, to be valued and value others because we are all human at the end of the day. After we have a hitch, we might take a step backwards, but that step backwards can be recovered, allowing our growth to continue. We are each a whole house, with or without a broken nail. That broken nail wouldn't stop people from living in the house, and it's something that can be mended, no matter how hard the nail is broken off in the plank. You are valuable, and you have the ability to achieve your goals in life. This proverb reminds me to tell that to myself. This week, I challenge you to think about things that you value yourself and love yourself a little more. We hope you enjoyed this week's edition of *The Warbler*, and we wish you the best as you continue your journey.

Taylor



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Answers

SUDOKU #157

9	2	3	6	1	4	8	7	5
1	8	7	5	9	2	6	3	4
6	5	4	3	7	8	1	2	9
8	7	6	9	4	3	5	1	2
2	3	9	1	8	5	7	4	6
5	4	1	7	2	6	3	9	8
3	9	5	4	6	7	2	8	1
4	6	2	8	3	1	9	5	7
7	1	8	2	5	9	4	6	3

SUDOKU #158

3	8	2	4	1	5	6	7	9
1	6	4	3	7	9	5	2	8
7	9	5	6	2	8	1	3	4
4	7	8	5	9	6	2	1	3
5	2	3	1	8	4	9	6	7
9	1	6	7	3	2	8	4	5
8	4	9	2	6	7	3	5	1
6	3	7	8	5	1	4	9	2
2	5	1	9	4	3	7	8	6



Rebus Puzzle

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1. Green with envy
2. Excuse me
3. Take on a big job

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UNTIL NEXT TIME !